

Tentaculum Indicum :

OR,

A BREAKFAST

FOR THE BENCH:

PREPARED, PRESENTED, and PREACHED
in two Sacred Services, or Sermons, the Morning
Sacrifice before the two Assises : at *Thetford*,
at *Norwich* : 1619.

Containing monitory Meditations, to execute Iustice and
Law-Business with a good Conscience.

BY

SAMUEL GAREY, Preacher of GODS
word at Win-sarbing in Norff.

HEBREWS 3.1.

Sonne of man, eate this little Brollet, eate this rowle.

IOHN 10.10.

*And I tooke the little Booke out of the Angels hand, and eate
it up, and it was in my mouth sweete as honey but bitter
in my belly.*



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LONDON

TO
THE RIGHT WORSHIPFULL
SIR THOMAS HOLLAND, KNIGHT,
and his very worthy Lady, all
happinesse Externall, Internall,
Eternall.

(RIGHT WORSHIPFULL)



He law of Nature, which condemneeth ingratitude, yea, the common Rules of humanitie, which oblige the gratefull to good Benefactors, enforce mee to this Dedication.

I haue reaped with a plentiful hand the goulden haruest of your fauors, in requitall whereof, I tender vnto you the small gleanings of my poore labours: for although I am easily ouercome of others, in parts of nature, learning, and grace; yet, in gratefulness to my good friends, I say with resolute *Luther*, *Cedo nulli*: I euer abhorred from my heart that fault, wherewith the

A ;

Apostle

EPISTLE

^a Rom. I. 21.

Seneca.

^b Epist. 83.

^a Apostle taxeth mankinde, they were not Thankfull. Many men like Zeno's monyminstrell, sing for siluer, or pipe for pence, to whom the Wiseman said, *Si dederō, & te, & pecuniam perdo*; When their turn is serued, they returne no thanks: I hope I shall neuer merit an exclusion out of the Kalendar, or Catalogue of your thankfull debtors: Saying with Seneca; ^b *Nunquā tibi gratiam referre potero, illud certē non desinam vbique confiteri, me ferre non posse*; God accepts vortall satisfaction, where is no power of actuall restitution: I know you desire to imitate your Maker; and with him, *Solutio debiti est grata confessio Beneficij*. But to pretermitt all publike and priuate debts of dutie, whereby I stand engaged to your Seruice, these two Twinnes, or sister-Sermons desire to call you Patron; who as they were conceived, and brought to light by the life of your loue, so they run to you to be their Protector: And to none more willingly doe I commend, and communicate my preaching paines, then to your Worthinesse (so cordially affected to the Gospell), who of all the Tribe of Gentrie in these parts (whereof be many sincerely religious), yet among

DEDICATORIE.

among the most eminent, (if Enuie be not iudge) you merit the Palme : ^c Many haue ^c Pro. 31. 29. done vertuously, but you surmount them all : And as the flower of Religion (Pietie) is fixed in your heart; so the fruits of it, flow from your hand; (Charitie, & Hospitalitie): farre vnlike many wandring Planets in some places, who at Michaelmasse make the Countrey their Circumference, to gather in their Rents; but at Christmasse, when they should expend their store to feede the poore, make the Citie, or their Cosens houses their Center; as great non-residents from the Basker, as some of our coat be from their Benefices : but you with charitable ^d Iob may say, *I haue not eaten my morsels alone,* ^d Iob. 31. 17. *the fatherlesse haue eaten thereof :* Couetousnesse neuer stood for Porter at your Gate.

But I will not blow a trumpet of your vertues, and almes-deedes; they ^c shall follow you to Heauen, whē your body falleth to Earth : and herein you are worthy to be praised, that though you deserue, yet you desire no praise : ^f *Magnum est, nolle laudari,* ^f Seneca. *& esse laudabilem;* You haue the loue of the Clergy, Gentry, Country; the fire of this Triple Loue flames in many hearts, & Much ^c Cant. 8. 7.

water

water cannot quench this loue, neither can the floods drowne it; *Vereor, ne violem frontem tuam, Sedem verecundia.*

Worthy Sir! Accept in good part this poore oblation of my deepe Affection, then which fauour, when I weigh my worth, I can wish no more; when I remember you, I do hope no lesse. I preached these cursory meditations at your appointment, in the time of your great Imploiments (being the very worthy high Sherife of Norfolke) and then they found good acceptance; and the Lord chief Iustice, the Oracle of the Assises, graced them with approbation, requiring a copy of them for priuate deuotion, which here I publish (perswaded by many) to posteritie: So crauing a fauourable construction, and acceptation of this plaine, and perfunctory labour, with my hearty prayers to God, to make your pathes euery way prosperous, To blesse your Worship, your religious Lady, and hopefull progenie with health, and happinesse on earth, and with a glorified life in Heauen, I euer rest

*Your good worships
to command,*

SAMUEL GAREY.

To the gentle READER.

Antiquity placed Mercury in their Temples among the Graces, meaning, that as Mercury (the supposed God of Eloquence) and the three graces, the Ladies of Curtesie, were placed together; so Speech is desirous of friendly Eares, and Writers wish Curteous Readers.

When men reade with a minde to carpe, then their throats are so narrow that nothing will downe; this seems too round, or too flat, too blunt, or too sharpe, one way awry. Many who keepe no warmth in their owne Chimney, will finde faults with their Neighbours fire: I say with Martial,

Carpere vel noli nostra, vel ede tua.

What I preached to the Eare, I here present to the Eye, that one way or other it might get to the heart: wherein I feare the fortune of Sciramnes the Persian, who seeing many men wonder that he spake well, but nothing which he spake, ever practised, answered, That words were in his owne power, but Successe above his reach: So the Admonitions here propounded, be good, and wholesome, the Successe I referre to God, who must give increase.

In publishing of which poore paines, I hunt not after worldly praise, or profit, the two Lackies of most mens labours: praise is but a vulgar breath, or ayre, fit to feed a Camelion, my stomach can brooke no winde: and profit, many times they finde most, who preach or print least:

Hos ego versiculos feci, tulit alter honores:

The Drones which creepe into the Hine, sucke away most of the honey, when the labouring Bees be starved: All I can say for my selfe is, I desire to doe good, whereof if I

The Epistle to the Reader.

faile, yet my intent shall content my conscience : saying
with the Romane Orator,

Malim mihi facultatem,quàm voluntatem deesse.

So craving thy courteous Acceptance of my good will, ingenuously acknowledging, that frequency in the Service of Preaching, deprives me of leisurable times to polish any thing for the Presse, or to make (as once one said) my labours to smell of the Candle : If ought be amisse, impute it to the weakenesse of men : what herein is good, for thy good, give glory unto God, and to the word of his Grace, which is able to build thee further, &c. I rest

Thy Christian

Well-willer

Sa: Garey.



A
BEAKE-FAST
FOR THE BENCH.

TEXT. PSAL. 2. V. 10.

*Be learned ye that are the Iudges of the earth:
serue the Lord in feare.*



His Psalme * is partly propheti- a *Piscator in loc.*
call, and partly protrepticall,
and paræneticall.

The Psalmist prophesies of
the Kingdome of Christ vnto
the tenth verse: and then ex-
horts & admonisheth all Kings,
and Iudges to serue, and ho-
nour this high and holy Lord and King, in the three
last verses following.

Of the Kingdom of Christ, three things prophesied:

1. Of enemies: *why doe the heathen rage?* vers. 1.
2. Their enterprize: *The Kings of the earth band
themselves, &c.* vers. 2.
3. Their ouerthrow follows: specially described,

A Breake-fast

vers. 9. *Similitudine dissipationis vasis figlini* : Breake them in peeces like a Potters vessell.

The second part of the Psalme paræneticall, Admonitorie, or exhortatorie to serue Christ, who is here prophetically prefigured. I will be no generall Surueior of this Psalme, vpon a little peece of ground I set this Fabricke.

And this *David*, a princely Prophet, who from a poore Shepheard raised by God to sit vpon the Kings Bench, here giues a Spirituall Charge to Kings and Iudges : *David*, the prolocutor, is *dux* *dux* *dux* : Let the hearer be, *dux* *dux* *dux* :

A Charge, *Quibus? de quibus?*

1. To Kings, and Iudges.

2. Be wise : be learned.

The duty of both conioined: *Serne the Lord in feare.*

I haue chosen halfe his charge, worke enough for my discourse, and for your practise.

In this Apostrophe, or Compellation, behold *David*s Information, and Exhortation :

Information, *Be learned.*

Exhortation, *Serne the Lord in feare.*

Here is both *Theoricum*, & *Practicum*.

1. A Qualification, *in quo* : *Be learned.*

2. A Caution, *circa quod* : *Serne the Lord in feare.*

Three parts, the principall points of all :

1. The persons, Iudges ; there is *dignitas* : Their dignitie.

2. Their properties, *erudimini* ; *Be learned* : there is *qualitas*, their qualitie.

3. Their practise, *Serne the Lord in feare*, there is *pietas*, their pietie.

Thus

Thus this Text, like a small Garden-plot, yeelds > plenty of rarities : like to ^b *Maries* little Box full of ^b *Matth. 23. 7.* sweete ointment, which being opened, the saueur perfumes an whole house : *Verba pauca, longum Epiphonema* : Few words, yet full of weight : In handling of them, we implore Gods assistance, and your fauourable patience.

1. Of the persons, Iudges : *dignitas persone.*

Iudges are of Gods owne ^c raising. Their calling, ^c *Iudg. 2. 16.* and office venerable : *Nomen honorificum apud omnes* ; an honourable name among all : Their Authoritie not to be controuerted, except God be countermanded.

Iudges ^e ruled in Israel 450 yeares : and because ^e *Acts 13. 10.* ^f *Samuels* children were bribing Iudges, therefore the ^f *1 Sam 8. 3.* people of Israel cried, and called for a ^g King to iudge ^g *2. 6.* them like other Nations.

For before that time, ^h *Samuel* Iudged Israel, and ^h *1 Sam. 7. 15.* went about yeare by yeare, (as it were in circuite) to ^{16.} *Bethel, Gilgal, and Mizpeth*, and iudged Israel in all those places.

Moses the first, who chose Iudges by the counsell of ⁱ *Jethro*: which practise after continued long in Ierusa- ⁱ *Exod. 18. 21.* lem : they had their *Gafish*, their Court, in the inward Citie, which the Iewes called *Sanhedrim*, the Greekes Synedrion, the counsell of the Elders.

I purpose to passe by the Antiquitie and Authoritie of Iudges, their properties are markes more proper for our discourse : and these properties specially ³ *due*, required in a iust Iudge.

1. *Perspicacitas ingenij* : deepe vnderstanding.

2. *Audacitas Animi* : boldnesse and courage.

3. *Honestas conscientia*: honesty of Conscience.
4. *Impartialitas Iustitia*: vprightnesse of Iustice.
5. *Aequitas sententiae*: Equitie of Sentence.

These five faire properties are better ornaments to
 Gen. 45. 22. adorne Iudges, then *Iosephs* five ^k suits of rayment to
 set out *Beniamin*.

1. *Perspicacitas Ingenij*: sharpnesse of apprehension: *Ignorantia Iudicis est calamitas innocentis* (saith *Auften*), the Ignorance of a Iudge is the calamitie of the Innocent: and *grauē Iudicium est eius, qui non habet iudicium*, saith *Seneca*: Griuous is his iudgement, who hath no iudgement. They must be wise, and learned, and liaie the eyes of vnderstanding in their owne heads, not to be guided by others: or like the * *Lamia*, carry their eyes in a
 * *Plutarch.*
 I Matt. 10. 16. boxe: rather^l to be wise as Serpents. A Magistrate should not be like *Polyphemus*, who had but one eye, and that a bad one: to be monocular rather, like *Argus, oculatus à fronte, & à tergo*: eyes before and behinde: An office, which requires the prayer of the
 m Ephes. 1. 18. m Apostle, *That the eyes of their vnderstanding may be enlightened*: So hard a Taske to performe, that
 n Eccles. 7. 7. the Son n of *Syrach* counselleth; *Seeke not to be made a Iudge or a Magistrate, lest thou be not able to take away iniquitie.*

I haue read, that *Heraclitus* being sicke examined his Phisition, concerning the cause of his sicknesse, and for that he was ignorant of the cause, he would
 } none of his Phisicke, saying; If he be not able to shew
 me the cause, he is lesse able to take away the cause of
 my disease: So the Phisition of the politicke Body, If
 he hath not wisedome, and knowledge, he can neither
 see,

see, nor take away the causes of the corruption of
Common-wealths: but by a man of vnderstanding, a
Realme endures long, faith ^o *Salomon*.

• Pro. 28. 3.

They had need of great knowledge and experi-
ence, who are appointed Instruments to preserue

Regem. { The King.

Legem. { The Law.

Gregem. { The Country.

They had neede to be learned, and able to carry the
Iethro of Counsell in their owne Bosomes. There are
many fores and sicknesses in a Common-wealth:
Fraude is subtle:

————— *mille nocendi*

Artes: a thousand waies to deceiue:

And as *Onid* of *Autolicus*, that he was

————— *furtum ingeniosus ad omne*:

Witty in all kinde of wickednesse.

The world is full of wicked wits. Magistrates had
neede of Serpentine wisedome, to P take the little, Cant. 2. 15.
Foxes of the world: ¶ to separate the pretious from ¶ 1er. 19. 19.
the vilde.

The Egyptians Embleme was, *Oculus cum Sceptro*:
an Eie with the Scepter. The Heathens in their Hi-
eroglyphicks did decipher *Iupiter* with an Eie, and an
Eagle: insinuating such a nature becomed his Maiesty,
not to be deceiued, or deluded by any Obiect: To be
Eagle-eyed, and to be Lion-hearted. Magistrates
should be for Wisedome, Eyes; for Instruction, Eares;
for Protection, Hands; for Supportation, Legges.
Like ^r *Iob*, who was *Eyes to the blinde*, *feete to the* Job 29. 15,
lame, *hands for the poore*, *to helpe the fatherlesse and* 16.
friendlesse. The ¶ poore commit themselues vnto, Psal. 10 13;
you

you, for you should be helpers of the fatherlesse.
 * 1 Iohn 5. 19. *Mundus in maligno positus*, the world is set vpon
 wickednesse: yea (as *Miscab*) Every man hunteth his brother with a net. So that I may say of the subtletie of sinners, as *Cesar* said of the Scythians, *Difficilius inuenire quàm interficere*, Harder to finde them, then to foile them: like the fish *Sepia*, they can hide themselues in their owne mudde; or like the fish *Atramentarius*, they will so roare in the water, it is hard to catch them: So that the Magistrates, the Kings-fishers, had neede of great experience, industrie, and wisdome to catch them with the hookes of Iustice, who are so crafty, and slipperie to auoide and escape them. Be learned therefore O yee Iudges of the Earth, and pray to God
 * 1 King. 3. 9. with * *Salomon*, Give vnto thy seruant an vnderstanding heart, to iudge this people, to discerne twixt good and badde.

None might come into the number of the Rab-
 bins among the Iewes (as *Picus Mirandula* writes) vntill they could speake seauen Languages: so none are fit for Magistrates, who are not furnished with good literature, and wisdome: And as you are (as
 * Act. 7. 22. * *Stenen* speaks of *Moses*) learned in all the wisdome of the Egyptians; so seeke to countenance Learning. It is an old and true saying; *Scientia non habet inimicum prater ignorantem*, Learning hath no enemy but the Ignorant. *Tantum sumus, quantum scimus*: not liuing, but learning should make a man esteemed.
 I say of Learning, as our Sauour of Wisdome,
 * Matt. 11. 19. Y Shee is iustified of her children.

Be not like * *Tobyes* Sparrowes, who built vnder
 * Tob. 2. 11. *Tobyes* rooffe, yet were a meanes to put out his eyes: but

but herein I vse the modesty of the * Apostle, *wee haue* *^b Heb. 6. 9
perswaded our selues better things of you, and such
as accompany saluation, though I thus speake. Thus
much, or little, of the first propertie *Perspicacitas In-*
genij, Sharpnesse of wisdome : which I point at, not
prosecute: for, *Sus Minervam*, I am too shallow to put
my foote too deepe in your fountaine.

2. Propertie, *Audacitas Animi*; boldnesse and con-
rage.

So ^a *Iethro* aduiseeth *Moses*, to chuse men of cou- ^a Ex. 18. 21
rage, &c. So the Lord creating *Iosuah* Iudge of Is-
rael, ^b *Confortare, et esto robustus*; be strong and of a ^b Iosh. 1. 6.
good courage. A ioyfull sight, when they on the
Bench, like the men ^c *Nabum* speakes of, *The valiant* ^c Nah. 2. 3;
men are in Scarlet: and as the Angell of ^d *Gedeon*, *The* ^d Iudg. 6. 12.
Lord is with thee thou valiant man.

Multi homines, pauci viri: many men, yet few of
courage: like ^e *Nehemiah*, *Should such a man as Nehe-* ^e Neh. 6. 11;
miah flye? Courage an essentiall propertie to adorne a
Iudge.

A Iudge should not be *depressus*, nor *depressus*, with-
out heart, or head.

Wee reade in the Fable, when the Hart is made a
iudge twixt the Wolfe and Lambe, it must needs go
on the Wolfes side: *Quis metuit offendere, cum Index*
metuit abscindere? Who feareth to offend, when the
Iudge feareth to punish?

Four waies (saith *Anselmus*) humane Iudgement
is peruered.

<i>Timore,</i>	}	by feare.
<i>Amore,</i>		by loue.
<i>Odio,</i>		by hate.
<i>Lucro,</i>		by laker.

C

But

But they who be in authoritie, should be free from these corruptions, the foure mortall seauers of this courting Age. Men of courage, yet farre from choller, like the Phisition *Hippocrates*, of whom it is written ; *That he was neuer seene to be in choller with any man: who had many Schollers, yet permitted none to praise till they had taken an oath before the Altar of Apollo, to abbreviate diseases to their uttermost power.*

A good president for Phisitions, and a good patterne for Lawyers to abbreviate Sutes to their uttermost power. A long Sute in a Court, like a long fore under a Surgeon, it may increase coyne, it decreaseth credit.

In the Iewish Common-wealth, Iudgement Seats
f Ruth.4.2: placed in the gates of the Cities, intimating quicke
 dispatch: *Quod facis, fac cito*. Sutes should not grow
 aged, and gray-headed in Courts: experience speaks
 it ; *Non terminata negotia, donec enacnata Marsupia*:
 The matter in hand, so long as money in hand. An
 hungry Age for money: *Aurifacra famas*; an indu-
 strious Age in the chase of treasure: many ready to
 cracke their Lungs to plead for Fees: I confesse a
 Lawyers life is painfull, riding from terme to terme,
 from Court to Court, a worke to make a man sweat,
 and therefore no maruaile, though the Clyent bring a
 golden bottle to quench the thirst. It is fitting, the
 Law should be costly, else it would be too common:
 * *Curia pan-* Malice often giues vp the ghost for lacke of * gold:
peribus clausa
est. the world too full of wrangling Clients, and the
 Lawyer with an Ablatiue case, gets away the money,
 and throwes them the bagge; and many a contenti-
 ous Clyent may say to his Aduocate, as *Balaams* Asse

to

to his Master, & *Am. not I thine Asse, which thou hast ridden upon, since thy first time till this present day.* They are ridden with golden spurres : and as *Aquinas*, in ciuill censures speakes ; *Dammum pecunia propter bonum anima* ; Punishment of the purse may be phisick for the soule : yet a Phisitian, who puts his patient out of paine by a quicke recovery ; is worthy of a double reward : *festina lenie*, make slow speede is no good practise in Phisicke, or Law.

But I passe these inferior members of the Law, they lie not within the way, or walke of my text, I dare scarce salute them, and except they make better speede, I dare not say, ^h God speede. You who be the Rabbias of the Law, should be men of courage ; *animosi, luminosi* ; full of braines, and heart ; to feare, or flatter none : *Iudex cordatus quasi lapis quadratus* ; A stout Iudge, like a foure-cornerd stone ; no winde or weather stirre it, like ⁱ Mount Sion, which cannot be remoued : *Qui habet se, habet totum in se*, He who is Master of his owne minde, is a fit man for this worke.

They who sit in *Moses* chaire, should be men of courage, and good Conscience, and alwaies thinke vpon the sentence, which the young man put vnder the pillow of King *Darius*, ^k *Truth ouercommeth all things* : and to end this with *Syrachs* ^l admonition, ^l *Deliuier him who suffers wrong, from the hand of the oppressor, and be not faine-hearted when thou iudgest.*

3. Propertie : *Honestas conscientia* : Honesty of Conscience.

Now there is a threefold Iudgement :

<i>Celi,</i>	{ above,	{ in Heauen.
<i>Saculi,</i>	{ below,	{ on Earth,
<i>Conscientia,</i>	{ within,	{ in thy Conscience.

m Eccles. 14. 2.

And m blessed is he, who is not condemned in his owne conscience : *Socrates* may be your friend, *Plato* your friend; but Truth and a good Conscience prefferre before all. The Conscience of a Iudge should be as true to God, as Sunne to day; no way to be corrupted by bribery, or any partialitie; able to say with

m 2 Cor. 1. 11.

n *Paul* : *Our glory is the testimonie of our Conscience* :

o 1 Sam. 12. 3.

and truly to protest with vpright o *Samuel* ; *Behold, here I am, beare record of me, whose Oxe haue I taken? whose Asse haue I taken? of whose hand haue I receiued any bribes, &c.* It is a comfort to the soule, when able to beare a part in *Dauids* song, O Lord, thou knowest my

p Psal. 7. 8.

P *Innocencie.*

q Eccles 10. 9.

There is nothing worse (saith q *Syrach*) then a couetous man : for his Conscience will be corrupted with, *Omnia hac dabo*, & all these will I giue thee.

r Ps. 119. 36.

Therefore *Dauids* petition necessary, f *Incline my heart O Lord vnto thy testimonies, and not vnto Conetous-*

s 1 Tim. 6. 10.

ness: *The desire of money is the roote of all euill* : Such

u Acts 14. 27.

a couetous Iudge u *Felix*, who did grope for a bribe. *He who sels Iustice for siluer, sels his Soule to damnation.*

It is a clause of a Iudges oath (as I haue heard) when he is promoted to that office, to repeate this direfull imprecation : *If I doe not Iustice, God blot me out of the Booke of Life* : a tearefull oath, if not faithfully performed : Had they *Robes* as rich as *Salomon*, or dominions as large as *Alexander*, yet if corrupt, they may quake at their doome, to be blotted out of the booke of life : O *verbum ipsa gehenna terribilius* ;
Chrysost.

Chrysoſt. A word more terrible then hell it ſelfe : as
 * Wiſedome her ſelfe, *Learn ye that be the Iudges of* * Wiſ. 6. 1. 3. 4
the earth, the Lord will trie your workes, and ſearch out
your Imaginations, and for the mightie abides the ſorer
Triall. Therefore * *Dauid* examines all, *Are your minds* * *Pſal. 57. 1.*
ſet vpon Righteouſneſſe, O yee congregation? and doe yee
iudge the thing that is right, O yee ſonnes of men?
 Many make their conſcience poore, to make their
 coffers rich : wee enuie not the grauell which ſtickes
 in the throat of the vnconſcionable : It is better to be
Panperem pium, quàm proſperum peccatorem, a godly
 poore man, then an vngodly rich man. *A little that*
the righteous haſh, is better then the riches of the vngodly.
 And ſaith *Dauid*, *I ill gotten goods neuer proſper* : and * *Pſ. 37. 16.*
 ſaith *Iob*, * *Fire ſhall denoure the houſes of Bribes.* * *Iob. 15. 34.*

I haue read, how the Sophy of Perſia, being to ſend
 a great ſumme of money for an oblation to *Mahomet*
 in Arabia, would ſend none of his owne coine, be-
 cauſe it was gotten by ill meanes; but exchanged it
 with Merchants, whoſe money (he thought) was got-
 ten honeſtly, and with a good conſcience. Doe vn-
 baptized Idolaters know, that vnconſcionable offer-
 ings are vnwelcome offerings to their falſe, and ficti-
 tious gods? and ſhall not Chriſtians much more ac-
 knowledge, that the true God of heauen & earth ſea-
 theth the ſeruiſe & ſacrifice of vnconſcionable ſinners?
 he * cries, *Depart from me. ye workers of iniquitie.* Many * *Pſal. 6. 8.*
 with * *Demas* ſtoop for gold, & loſe the goale; and *what* * *Tim. 4. 10:*
ſhal it be profit a man to win the whole world, & loſe his ſoule? * *Matt. 16. 26*

Quicquid agas, prudenter agas, et respice finem :

Remember the end, & you ſhal neuer do amiſſe: wealth
 is *d Eſaus* portion, the fatneſſe of the earth ſhall be *d Gen. 27. 39.*

e Gen. 27. 28. thy dwelling place : But God ^e gine thee of the dew of beauen, is Iacobs blessing : Gods children say

Non est mortale quod opto :

If God prosper them with wealth, they praise God, and neuer practise to augment their store by a bad conscience : They seeke not to set their nest on high, by making the stone to cry out of the wall, and the beame out of the timber to answer it. The Sonne of man, Iudge of quicke and dead, is said to haue
f Hab. 2. 11. Eyes as a flame of fire : Eyes to behold sinners, as a flame of fire, to punish for sinne :

Testes factorum stare arbitrabere Diuos :
b Heb. 4. 13. h All things are naked, and open to his eyes : he be- holds all deeds of darkenesse : no curtaines can keepe out the light of his eyes :

Horace :

Noctem peccatis, & fraudibus obijce nubem :
i Zeph. 1. 12. No cloud, nor night can dazell Gods eyes : i He will search Ierusalem with light, and visit the men frozen in their dregges, and say in their hearts, the Lord will neither doe good, or euill : O Lord (saith k Jeremy) are not thine eyes vpon the truth ? It is a poore comfort, laudari ore alieno, et damnari conscientia sua, to haue the crouches, and commendation of the people, and to be condemned in their owne conscience : but a ioy to the soule, if able truly to say with l Paul, Men and brethren, I haue in all good Conscience serued God vntill this day. And as Aussen accused by Secundinus, to haue come from The Manichees for hope of preferment, answered ; I esteeme not what Secundinus saith or thinks of me, so long as my conscience accuseth me not before God. O te miserum ! si contemnas hunc te- stem :

Item: Miserable is the man, who contemneth the testimony of his conscience. Remember S.^m James caueat: *m* Iam. 5. 9.
Behold, the Iudge stands before the doore: Theⁿ Iudge before whom all shall stand. And to end this, as the *o* Lord *o* Gen. 4. 7.
 to Caine: *If thou doe well, shalt thou not be rewarded? But if thou doe ill, sinne lies at the doore*; the doore of thy conscience.

4. Propertie: *Impartialitas Iustitiæ*; impartialitie of Iustice.

Iustice is the quintessence of the Law, the essentially propertie of a Iudge: *Tandiu Iudex, quamdiu iustus*: So long a Iudge, so long as Iust: *Nomen ab equitate sumitur, per iniquitatem amittitur*, saith *Cassiodorus*; A name giuen from equitie, and lost by iniquitie. The eyes of Iustice (saith *Crisippus*) are pure eyes, and she hath open eares to heare Truth, without a golden eare-picke: The Heathens did dedicate Iustice to the Sun, which goeth immouable in his circuit, seeing all, and seene of all: and *The iust* (saith our PSauour) *shall shine as the Sunne in the kingdome of their Father.* Iustice was borne on sound not halting legges: and earthly Iudges should imitate the Iudge of all, *q Iustus es Domine, et recta iudicia tua*: Righteous art thou, O Lord, and iust are thy iudgements: *9 Psal. 119: 137.*
 yea, thinke vpon *Ieromes* meditation; *Surgite mortui, venite ad Iudicium*, Arise ye dead, and come vnto Iudgement. To remember *Dauids* saying, *Doubtlesse there is a God, that iudgeth the Earth*: a Iudge aboue, to iudge Iudges, and all below: *Quid faciet Agnus, ubi aries tremis, Oregor*: The *f* Kings of the earth, great men, mighty men, rich men, are afraid of the Iudge that sits vpon the Throne. All the Gods (as *Homer* faines). *16. Reu. 6. 15.*

Gen. 20. 3. faines) could not warde a blow of *Iupiters* hand : If God be angrie with you, I may say to you, as God to *Abimelech*, *Thou art but a dead man. Kisse the Sonne, lest bee be angry*, &c. as it followes in this Psalme : Iniustice is a sinne, as red as scarlet ; like *Seianus* horse, to breake his Masters necke : *Factores legis non essent fractores* ; Magistrates for Iustice, should not be ministers of iniustice.

Acts 28. 3. Two Vipers seeke to ^u leape vpon the hand of Iustice. Bribery: Partialitie.

Acts 8. 20. Let Benchers say to Bribers with *Peter*, *Thy money perish with thee*. Or as said *Eliza* to *Gehazi*, *Is this a*

2 King. 5. 26. *time to take money* ? Indeed *Salomon* saith, *wealth makes many friends*. And the Greekes haue a Prouerb, *Fight with siluer lances, and you cannot faile of victory*.

Prou. 19. 4. The French vse a by-word, *Siluer doth all*. It was the

Mich. 3. 11. ^z Lords complaint, *Te heads, Iudge for rewards : The*

* Eccl. 5. 7. ** Lord looked for iudgements, and behold oppression, &c.*

Eccl. 10. 1: ** woe vnto them, who decree wicked decrees, so keepe back the poore from Iudgement.*

The Tole-money the Emperour *Vespasian* raised from his Subiects vrine, gaue occasion to this speech, *Bonus odor lucri ex re qualibet* : The smell of gaine is good from any thing : this corrupt gaine breeds the Apoplexies, and Lethargies of the Bench.

Truth should not be buried in a bagge. To such as sell, or smother Truth, I say with *Iob*, *Their iniquitie is sealed vp as in a bagge*. Buy truth (saith *Salomon*) but sell it not :

Estote amatores, non mercatores Iustitia:

Be Magistrates not Merchants of Iustice.

2. Partialitie.

Iudges are the kingdomes Rods, to scourge the great offenders, as well as the small: not like ^dSaul, to spare Agag, and the fat cattle: *Exiit personam Iudicis, qui amicus induit.* He puts off the person of a Iudge, who puts on the person of a friend. A Iudge should not fauour great men, or frowne on poore men:

Dat veniam cornu, vexat censura columbas:

As Iuuenal said of his time:

I haue read in a booke called *Panitentiarium Asini*, this Fable: That the Wolfe, Fox and Asse came together to shrift to do penance; the Wolfe confessed, & the Fox dismissed: the Fox did likewise, and was absolved: But the Asse confessed, and his fault was this; that being hungry, he tooke one straw out of the sheaf of a poore Pilgrime, traueilling to Rome: for it he was seuerely punished, the Wolfe & Fox deuoures him, and make a great matter of it: they comment vpon it thus:

Immensum Scelus est iniuria, quam peregrino

Fecisti, stramen surripiendo sibi.

A great offence it was, to picke a straw

From Pilgrims sheate: we execute the Law.

By the Wolfe there, is meant the Pope, by the Foxe his Priests, by the Asse the simple Laitie, who shal pay well for their penance: So where Pilate is Iudge; ^eBar. Mark. 15. 15. *rabas* shall be loosed and *Christ* condemned: This partialitie in Iustices made *Solon* and *Anacharsis* compare Lawes, *Aranearum telis*, to the cob-webs, which catch small flies, when great ones escape: but want of equall Iustice bringeth woes to Cōmō wealths. *Demosthenes* being asked what preserved Athens so long, and made their Princes so famous, answered, the Citizens delight

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in peace, the Orators are learned, the Common people fearefull to transgresse Lawes, and the Magistrates delight in doing Iustice. We read that *Cambyses* flaid vniult *Syſammes* for his briberie and partialitie, and of his skin made a cushion for all succeeding Iudges to lean and look on: Let this be the resolution of a Magistrate, *Fiat Iustitia, aut ruet cælum*: Let Iustice preuaile in the sight of men and Angels.

f Star-Chamber
Speech.

Take away Iustice and the world is not *regnum*, but *Chaos*, not a place of *comelineſſe*, but of *confuſion*. Yet as there is a punishing Iustice, so there is a sparing Mercie: and as our dread^t Soueraigne saith, no Iustice can be without Mercie: *Nimiam Iustitia incurrit peccatum*: Aug. Extremitie of Iustice iniury: *Draco's* lawes all bloudy, and therefore barbarous. It is reported of *Bias*, an old Iudge of Greece, that he neuer condemned any but with teares: *Verè amat, qui miserrum amat*; He loues a man truly, who loues a man in calamitie: It was *Claudians* counsell to *Honorius*; *miſeris miſereri*, to pitie the distressed: and Mercie did eternize *Caſar*; of whom the Poet:

Est piger ad penas, princeps ad premia velox,
Quique dolet, quoties cogitur esse ferox:

A Prince to punish slow, and swift to giue,
And when he must be cruell, did much grieue.

Mitigas Iudicem pudor, et penitentia reorum: *Ambr.* Let the sorrowes of sinners, where is hope of amendment, mitigate the rigour of Iustice. *Seueritas quasi sana veritas*: Seueritie hath too sharpe an edge, and is too quicke a Surgeon: *Deus præcipit charitatem, diabolus crudelitatem*; God commands Charitie, the diuell commends crueltie: *Auſtens* counsell excellent, *Sic vi gilet*

giles tolerantia, ut non dormias disciplina; Let Mercy
 so wake, that Iustice may not sleepe. In one word, *Di-*
ligite homines, interficite errores; Loue the men, but pu-
 nish their misdemeanours: so shall you rightly imi-
 tate the Iudge of all, who hath & Mercy for the peni-
 tent, ^a Iustice for the obstinate and disobedient. ^b Ier. 9. 24. ^b Esay 41. 2.

5: *Propertie: Aequitas Sententia*; Equitie of Sen-
 tence.

The ⁱ Law iudges no man before it heare him, and ⁱ John 7. 51.
 know what he hath done, said *Nichodemus. Iudicium non*
est, sine accusatore damnare: *Ambr.* It is not the part of
 a Iudge to condemne without an accuser: as Christ
 said to that Adulteresse, *woman, where are thy accusers?* ^k John 8. 10.
 Equall Sentence must haue sufficient Testimonie, and
 be agreeable to the merits of the cause and crime. It
 is the Lords Commandement, *Ye shall not doe vn-* ^l Leuit. 19. 15;
iustly in iudgement.

The Thebans painted the pictures of Iudges blind,
 not to see friends, or malice foes: and without hands,
 not to feele bribes. Indeed the ^m Lord complains, ^m Amos 6. 1.
They oppresse the poore in the gate from their rights. I haue
 read, that Archbishop *Baldwin* boasted, that he neuer
 did eate flesh at any time, to whom a poore widdow
 replied, yes (saith she) you haue eate vp my flesh; be-
 ing demanded how, she answers, by taking away her
 Cow contrary to all equitie and Iustice. ⁿ *Doe not the* ⁿ Psal. 53. 4.
workers of iniquitie know, that they eate vp my people like
bread: Therefore the Lord often proclaims by his Pro-
 phets this Commandement to great men, & Iudges,
^o *Seeke Iudgement, relieue the oppressed, comfort the father-* ^o Esay 1. 17.
lesse, & defend the widowes. Their Motto may be that
 which was *Hadrians* symbol, *Non mihi, sed populo*: Not

borne for themselves, but others. To end this with the
 p Ier. 22. 3: Lords Counsell to the king Zedechiah *P Excute Iudgement, and righteousness, deliuer the oppressed from the hand of the oppressour, viz not the stranger, the fatherlesse nor widow, doe no violence, nor shed innocent blood.*

Thus I haue a little touched the office and dutie of the Iudges of the earth, their peculiar properties;
 q 1 King. 10. 7. wherein it may be said to me, as q *Sheba to Salomon*:

7 *Lo, the one halfe thou hast not told vs.* I confesse I haue no skill in the politickes, I only doe remember the Ethicks, to shew what is good, and whar the Lord doth require of you; Surely to doe iustly, to loue mercy, to humble your selues, to walke with God: as the Lord by *r Micah*.

Mich. 6. 8.

10 Sam. 1. 23.

And now as *r Iob*s men, who did follow the chase vpon *Abners* hoast, when they came to the place, where *Asail* lay dead, there made a stand in wonder and pitie; thinking how so braue a man came to so bloudy a death: So here I will make a little pause, and stand and ouer-looke a while these fore-named properties of faithfull Iudges, and worthy Magistrates. To be wise, learned, men of good courage, of good conscience, vnpartiall in Iustice, and vpriight in Sentence: These ornaments ennoble Iudges, more then their Robes, wherewith adorned; or their troupes, wherewith attended: And these properties (Right Honourable) are your ornaments, who may say of them, as *Cornelia* did (to a certaine woman of Campania, boasting of her brauery) of her sons the Gracchi; *Et hac sunt ornamenta mea*, these Sonnies are my ornaments: So you are wise, learned, of courage, of good conscience, vpriight, and equall in Iustice. These things
 afford

afford our Countrie comfort, that now you come with *Alexanders* sword to cut a sunder the knot of sin, and sinners, which swarme in euery place: It were enuious, yea infinite to arraigne the seuerall sinnes of this Age: Let me name but three wormes, which gnaw the belly and bowels of the Common-wealth: The Slow-worme, the Glow-worme, and the Wild-worme: wormes worthy to be crushed with the sword of Iustice.

The Slow-worme, Drunkenesse, Idlenesse; swift to the Alehouse, but slow from it: they runne to it, but reele from it: *Multa pocula, multi morbi*; Many cups breed many corruptions. These drunken drones dote on the two daughters of the horse-leach, which sucke out all their thrift; the Flemish hop, the Indian weede. These Alehouses, which nourish them, begin like Hydras heads to multiply; and there these Malt-wormes make their nest, saying of the Taphouse, as *Peter* of ^uTabor, *Bonum est esse hic*: It is good for vs to be here: *Vbi nec deus, nec demon*; Where they thinke both God and the deuill are a sleepe. Thus they wast their daies, their health, their wealth, abuse the creatures, profane Gods name: Loue the Tauerne better then the Tabernacle. It were to be wished, these common Drunkards might stand forth at the barre, and be punished as the Santians, did their captiues, brand them with the figure of an Oule, ashamed of the light, who liue out their daies in louing the workes of darknesse.

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* Acts 3. 2.

can cozen the Law, and come with their Statute-legs
 once a moneth to the Church; *Luna viculi*, Moone-
 Calues, whose religion is mutable like the Moone;
 caried like the * Creeple to the Temple, vpon the
 crutches of Law or custome: or come a little before
 the Assises, more for feare of Law, then loue to God.
 Let such remember *Austens* counsell; *Quando timore,*
non amore fit bonum, nondum bene fit bonum: Where
 for feare and not for loue, they doe good, their good
 is not well done: Of these kinde of Popish Glow-
 wormes, I may say, as *Lactantius* of the Pagan gods,
Nascuntur quotidie, a daily breed of them: These *non*
ferendi, verius ferendi; not sufferable, lukewarme pa-
 rasites to God and man; and since the Gospell can-
 not make them blush, the Law should make them
bleede: *Heretici corrigendi, ne pereant; reprimendi, ne*
perimant: Punish them lest they perish, and correct
 them lest they corrupt others.

* Gen. 3. 24.

Moses and *Aaron*, the Magistrates and Ministers of
 God, like the * Cherubins, set to keepe the way to the
 forbidden Tree: they should waue the blade of the
 shaken sword, the one the sword of Iustice to correct
 the carcase; the other the sword of the Spirit to con-
uert the conscience. It was the royall speech of our
 gracious y Soueraigne, saying, My heart is grieved,
 when I heare Recusants increase: *Ecce gladius Domini,*
et Gedeonis nostri: Behold the sword of the Lord, and
 of our * *Gedeon*, and these able to make them decrease:
 and herein

y Scar-Cham-
ber Speech.

y Iudg. 7. 14.

Primaque suscipite pro Ioue bella, patres:

First, and before all draw forth your sword in de-
 fence of Gods Word, let this be your primu *Agite,*
 as

as it should be every mans *primum quæritur*.

A godly Magistrate is *custos utrinque Tabula*, an happy instrument for the glory of God, and good of men; to punish all contemners of Gods worship, and *Anti-Sabbatarians*, who haue no care to serue the Lord in feare; and to vse the words of the Psalmist, * *Gird thy Sword upon thy thigh, O most mightie, ride on*, * Psal 45.3.4. *because of the word of truth, of meeknesse, of righteousness, and thy right hand shall teach thee terrible things.*

I would not be thought too bitter, I speake in generall, I accuse none in particular: with ^a *Paul*, I accuse not my Nation: Yet hony was no ^b offering for gods Sacrifice, neither must the sweet waxe of Bees burne within the Tabernacle of the Temple: Wholsome Admonitions like ^c *Iohns* booke, *Sweete in mouth, and bitter in belly*: and the Lord commands, ^d *clama, Cry aloud, and spare not, to tell Iacob their offences, and the people of Israel their finnes.* Acts 13.19. Leuit. 2.11. Iohn 10.10. Esay 58.1.

The Wilde-worme, Contention, the cares of Magistrates too often verberated with her querulous noises.

Oppression is a Wild-worme, and stings to death, Specially if the worme be great. This Sinne, Oppression, like ^e *Sauls* fatlings, bleates in the eares of *Sa-^e I Sam. 15.14. mul*, and cryes, *Quousque Domine?* how long Lord? ^f *Reu. 6.10.* Auenge our cause against these Oppressors.

Faction is a Wild-worme, furious, and fierce in profession. Saint *Cyprian* doth report of *Nonatus*, a seditious and pernicious Wild-worme, that he would not allow his owne Father bread, being aliue; or bury him, being dead: because he would not consent vn-to him in his hereticall opinions.

Iesuites,

Iesuites, Brownists, Anabaptists, Arminians, Separatists, all Wild-wormes.

What should I name any more of these Babylonian brats, I say with the Psalmist, & *Blessed is he, who takes them, and dasheth them against the stones*: The song of the Angels, is the summe of all your labours, and of our desires, *h Glory be to God on high, peace on earth, and good will among men.*

Last part followeth:

Pietas : *Serue the Lord in feare.* The principall point of all, and dutie of all.

*Quicquid prae-
pues, esto breuis.* But the publike Affaires of this Time, and your great Employments command celeritie. I will top this Sheafe, I may not stand to thresh it out.

And to begin with the Chorus which the Psalmist produceth, *1 Kings of the earth, and all people, Princes, and all Iudges of the world, Serue the Lord in feare*; *1 Kings of the earth, and all people, Princes, and all Iudges of the world, Serue the Lord in feare*; *For the feare of the Lord is the beginning of wisdom*: *Deo date prima, qui vobis dedit omnia*; *Giue God the first of all, who hath giuen you all*: *1 Feare to whom, feare belongeth*: *For blessed is the man, who feareth the Lord.* Not so much your blood, your wealth, your farre-fetcht line of pedigree, as your Christianitie, pietie, and seruice of the Lord, makes you great, and noble.

1 Sam. 2. 30 They *m* who honour mee, I will honour them, saith God. *It is God* (saith *Iob n*) *who puts on the Kings girdle, that fasteneth honour about him.*

Ecclus. 10. 10 The *o* honourable Seede are they, who serue the Lord.

They

They who are great in place, and in Authority in the Common-wealth, should *serue the Lord in feare*, their good examples will moue inferior members to doe the like : as the Pharisees told the Officers, *Num quis ex principibus?* Do any of the Rulers beleue in Christ? Great men, like the maior proposition in a syllogisme; vulgar people like the conclusion, they follow the premises of great mens presidents : their neglect in the seruice of God is *exemplarie*, and like plague-fores infects the standers by, and lookers on : According to their good or bad example,

John 7. 48.

———— *Totus componitur orbis.*

Popularitie much moued by the planetorie motions of the highest Spheres. A great man whose life and light is good, *et carbo, et lampas est; sibi ardet, et alijs lucet*: Like as a coale, and lampe, warmes himselfe, and enlightens all : And on the other side, the wicked are great, and greedy imitators of the follies of Superiours,

———— *Tantum peccare Authoribus illis.*

Safe sinning with their Superiours : and being reproued, they will reply, *nihil feci, nisi quod fecere, principes*: I did nothing, but that which I saw my betters doe.

I may say of great men, if corrupt, as one of *Sedes prima, sed vasa imia.* Dice-players, *Quantò peritior, tantò nequior*, the more learned, the more leaud : the greater, the worse.

Diogenes, when he saw a boy play the part of a Rakell, went and beat the Master, saying, *Talia doces, siccinè instruis?* teachest thou such things? No-

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thing

thing sooner blind men, then bad examples of great men. Indeed it is a great weaknesse to be directed by corrupt presidents : It was good counsell of one to the Emperour *Domitian*, who perceiuing most of his predecessors to be hated, was very desirous to learne what he might doe to be beloued : to whom one answered, *Tu fac contra* ; Doe contrary to them. So should we doe contrary to them, be they high, or low, who doe forget their seruice to God : Better to follow the vertues of poore men, then the vices of great men.

Well, Magistrates make other mens sinnes their owne, and that 4. waies :

- | | |
|----------------------------|------------------------------|
| 1. <i>Connivendo</i> : | { by <u>Connivence</u> . |
| 2. <i>Consentiendo</i> : | { by <u>Consent</u> . |
| 3. <i>Consulendo</i> : | { by <u>Counsell</u> . |
| 4. <i>Non corrigendo</i> : | { by not <u>Correcting</u> . |

Let not the Leprosie of others cleaue to you, who beare the sword : conuince them, by your exemplarie pietie; correct them by your legall authoritie.

¶ Eccles. 10. 3. It is the saying of *Syrach*, as the Judge of the people is himselfe, so are his Officers; and what manner of man the Ruler of the Citie is, such are they who dwell therein : *Confessor papa, confessor populus* : Good orders among inferiors, where good example among Superiors : None too good to *serue the Lord in feare*, be they as high as *Salomon* in his Throne, or as poore as *Samson* in the Mill.

¶ Pharo in his prophane pompe and pride, cries ;
 ¶ Exod. 12. *Quis est dominus? who is the Lord, that he should know him, or feare him?* but his fall may teach all :

Discite

Discite iustitiam moniti, et non temnere diuos :

Learne by the fall of some, to be more wise,
And neuer the eternall God despise.

Let none forget their originall, this Lord who must
be serued in feare, framed all of dust, and shall bring
all to dust : *Naked they came, naked they shall re-* Job 1. 21:
turne ; Authoritie shall faile, when piety shall fol-
low to the Gate of Heauen :

Miseranda obliuio originis non meminisse :

They neuer rightly knew themselves, what they are,
who forget what they haue beene, or shall be. It
was *Jacobs* acknowledgement of Gods mercy to, Gen. 32. 10
him, *with my staffe I passed ouer this Iordan, and
now I haue gotten two bands.* So if blind Ingratitude
would suffer many proud eyes to see it, or tongues
to speake it ; they had cause night and day to *serue*
the Lord in feare, whom he by his fauour hath high-
ly aduanced, and requires of them the dutifull tri-
bute of humble seruice, and holy obedience. Re-
member the ^u Prophets speech ; *Looke vnto the rock* * *Esay 51. 1.*
whence ye are hewen, and to the hole of the pit, whence
ye are digged ; and then with hearty vowes of thank-
fulnesse glorifie this Lord, and *serue him in feare.*
They whom the bountifull Lord hath laden with
earthly riches and honors, let them be like the full
eares of corne, hang downe their heads in true hu-
militie to the earth, from whence they came ; or if
their stalke be so stiffe, that it beares about the rest
of the ridge, let them then looke vp to heauen to
render vp holy and humble thanks, or else the
Lord will soone *bring the* * *mighty from their seat,* * *Luk 1. 52 53*
and send the rich empty away. To whom God hath

giuen much, he expecteth much : the greater Tal-
lent must render the greater Tribute. When one
 bragged to wife Lacon, of the multitude of his
 ; great ships, and Sea-furniture ; the Wise man an-
 swered, I esteeme not this felicitie, which hanges
 vpon ropes and cables : So at last your piety and
 seruice of the Lord, not your plenty, and prosperi-
 ty, which is transitorie, shall stand you in steede.
 The smoake of mans sacrifice smels neuer the swee-
 ter before God, because they are cloathed in silke,
 or because like the birds of Paradise, they are adorn-
 ed with plumes, and fine feathers. God looks
 not ou the gay and painted outside, in which he be-
 holds man * *lighter then vanitie* : the inside he re-
 gards, he lookes on your obedience, requires your
 seruice, loues your thankfulnessse, respects your ho-
 lineffe ; and therefore I say with Saint Paul, *Grow*
up into all full holinesse in this feare of God. Remem-
 ber the Generall Assises of all, when ² *Great and*
⁷ *small shall stand before God, and receiue their reward*
according to their workes. They who serue the Lord
 in feare, shall finde an happy venise, *Come ye blessed* :
 they who doe not, shall heare a most dismall *disce-*
dite, *Depart ye cursed* : and well, if no more woe?
 Faine would the condemned sinners flye away :

➤ *Hen fuge peccator, teque hū (ait) eripe flammis* :
 They with the wings of swiftest birds to flie from
 the fury of these herce flames ; all in vaine : they
 call and cry to the * Mountaines and Rockes, *cadite*
super nos montes, & Petrae ; *Fall vpon vs ye rockes and*
mountaines : Gladly would they be pressed to death
 with the ponderous weight of mountaines, de-
 sirous

* Psal. 61. 9.

y 2 Cor. 7. 1.

7 Reu. 20. 12.

* Reu. 6. 15.

firous to haue the Rockes for their pillowes, and Mountaines for their couerlets, to hide them from the presence of the Iudge of quicke and dead. Oh desperate voice of deepe miserie, to wish to be hid from Christs presence; which to Gods elect, is as a refreshing Paradise; to the Reprobates, is as hot as hell, as terrible as the second death endured with the deuill, and his Angels. I may say with *Anselmus*, *Hec miser peccator, sic deprehensus, quo fugies? Latere impossibile, apparere intolerabile*: Wofull sinner, who can rescue thee? impossible to escape, intolerable to appeare. The Glorious Iudge will say, *Ita licetor, ligato manus*; Goe Satan, Iaylor, to infernall soules, *binde them hand and foot, cast them into darknesse, where the ^a worme neuer dies, and the ^d fire neuer goes out*: The worme of conscience alwaies gnawesthe heart, yet neuer gnawes the strings asunder: fire euerlasting; *Semper punire, nunquam finire*, No hope of ease, or end:

Esay 66. 24.

Virg:

Vna salus illis, nullam sperare salutem:

Their comfort is, to expect no comfort: after many millions of yeares, still remaine millions more: eternitie of torment breakes the heart of all.

Thinke vpon this all ye, who forget God: *fire, ^b and brimstone, storme and tempest, this shall bee ^b your portion to drinke*. Too many are ready to serue Satan, who yet is (as *Paracelsus* tearmes him), a base and beggarly spirit, his wages damnation: but few are forward to *serue the Lord in feare*, who is the best Master, his reward is *Saluation*:

Psal. 11. 6.

- The cry of the damned, at the iudgement day, will be like the wish of the Roman *Valerius*, who when *Caligula* that monster was killed, and it could not be found out, who had done it; Noble *Valerius* rose vp, and said, *Vtinam ego*, would to God I had killed that monster: so all will say at last, if not too late, *Vtinam ego*, Would to God, when time did serue, I had *serued the Lord in feare*; would to God, I had killed those monstrous sinnes, wherewith on earth, I was enamored; and now
- EX. 14. 23, 25. like *Pharos* Chariot, they haue drawne their master into the bottomlesse Sea of destruction. Sinne, and Satan are like *Acleons* hounds, they deuoure their masters who feede and follow them.
- Pro. 14. 9. Fooles make a mocke of sinne, saith *Salomon*:
Cum illis ludunt, qua ladunt: They dally with their owne vexation, like Waspes about a Gallypot, for one lick of honey drowned for euer. Let vs take pittie vpon our owne Soules, and not lose them in the errors of our liues: Now
- Esa. 55. 6. *seeke the Lord, while hee may be found: Serue him in feare; So runne that we may obtaine*: put
- Matth. 25. 10. holy oyle in our Lampes, that when the Bridegroom comes, wee may enter into the mansion of eternall glory.
- 1 Pet. 3. 17. Remember *Saint Peters* precept, *If ye call God Father, who without respect of persons, indgeth every man according to his workes, See that you passe the time of your dwelling here in feare.*
- To winde vp all in one word: *Principatum, quem gerit, or male: Pythagoras* principle to princes:
 Adorne

Adorne your feuerall places,
With Christian, and sacred graces :

Neuer cease your best endeouours to *serue the Lord in feare* : thinke it not enough *Quarere Cælum, sed acquirere; non Christum sequi, sed consequi* : ^h Seeke till ^b Luke 11.9. you finde, and knocke till Heauen gate be opened vnto you : Neuer forbear, or giue ouer your search and seruice of God, vntill you come vnto, *Sammum ad quod, caput bona spei* : The head , and Hauen of all good hope,

— *Quo mihi cursus erit* :

Where I desire to land my selfe, and all the Brethren at this most happy Hauen ; That when the King of Kings shall come and call vs all before his Throne, we may receiue that most heauenly *Engel*, ⁱ *well done good seruants, you haue beene* ; Luke 19. 17. *faithfull in a little* ; ^k *Go and enter into your masters joy*. Matt. 25. 23.

The Lord for his infinite mercy sake, grant to vs all this Grace, that with soule and body we may *serue the Lord in feare*, call for mercy, pray for repentance, practice better obedience, that so by true faith in the merits of CHRIST IESVS, wee may finde forgiueneſſe of all our sinnes, and neuer be condemned for them at the great day of Iudgement to come.

That we may liue in Gods feare, and die in his fauour, rest in peace, rise in power, and raigne in eternall glory : To which blessed felicity he vouchſafe to bring vs, who with his pretious bloud bought

A Breake-fast

bought vs, IESVS CHRIST the righteous. To
whom with the Father, and the holy Ghost, be
ascribed of vs all, all praise, power, and
maiestie, now, and for euer.

Amen.



